

From the *Transactions* of the  
Bristol and Gloucestershire Archaeological Society

**Two Unknown Seals of the Bristol Franciscans, and a  
Canynge Deed dated 1465**

by D. Whitfield  
1953, Vol. 72, 67-78

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TWO UNKNOWN SEALS OF THE BRISTOL  
FRANCISCANS AND A CANYNGES DEED,

DATED 1465

by DEREK WHITFIELD

WHEN in 1789 William Barrett published his *History of Bristol*, he had in his possession two components of a tripartite indenture which had been drawn up jointly by the Minister Provincial of England, the *Custos* of the Bristol custody, and the convent of Bristol, in recognition of William Canynges' gift of the (then considerable) sum of twenty pounds to the Bristol Grey Friars.<sup>1</sup> Barrett gave a translation of this deed, and dismissed the appended seals with little more than the note that they were 'curious'—his brief description of them gave no clue as to their identification. From Barrett's possession, the indenture passed into the Braikenridge Collection and there endured for a century and a half in oblivion: when G. F. Weare published his book on the Bristol Franciscans in 1893<sup>2</sup>, he reproduced Barrett's translation<sup>3</sup>, but was ignorant of the whereabouts of the original. In 1899 Jerdone Braikenridge had privately printed a calendar of the documents in his father's collection, compiled by J. Bickley of the British Museum<sup>4</sup>, in which is given an abstract of the Canynges deed, and a description of the seals. Bickley's description, however,

<sup>1</sup> The text of the document, hereafter referred to as 'the Canynges deed', is printed below, pp. 73-5. I have to express my gratitude to Miss Elizabeth Ralph, F.S.A., for giving me access to this and other mss. in her charge.

<sup>2</sup> G. F. Weare, *Collectanea Relating to the Bristol Friars Minors and their Convent* (Bristol, 1893).

<sup>3</sup> *Ibid.*, pp. 61-3.

<sup>4</sup> J. Bickley, *Calendar of Deeds chiefly relating to Bristol in the possession of W. J. Braikenridge*: privately printed at Edinburgh, 1899, and limited to twenty-five copies.

was faulty and misleading, and an examination of the originals<sup>1</sup> enables a relatively important new seal, and probably another also, to be added to the number of Franciscan seals known to be extant.

Before proceeding to a discussion of the seals of the Bristol Franciscans, it will be useful to summarise briefly what is already known concerning the seals of the English Franciscan Province in the middle ages.<sup>2</sup>

The number of extant Franciscan seals is considerable—fifty-five when Kingsford completed his catalogue: but he calculated that more than one hundred and fifty must have existed before the Reformation, so that many more remain for discovery. The craftsmanship of the seals is not necessarily Franciscan; the seal-matrix would normally be supplied by a goldsmith seal-engraver to order, probably from a number of standard designs, with the appropriate legend added—this, no doubt, explains the fact that comparatively few Franciscan seals have specifically Franciscan subjects. St. Francis appears on about thirteen seals, St. Antony and St. Clare about once each, while the remaining seals for the most part follow the common medieval practice, with depictions of Our Lord, Our Lady, St. Thomas of Canterbury, or saints with local connections. 'Two of the seals', Mr Kingsford points out, 'have purely secular designs, those of Bristol and Dunwich,

<sup>1</sup> Bristol City Archives mss. 5163(173-4). Briefly, I have traced the history of the indenture and one of its counterparts, after leaving Barrett's possession, as follows: acquired by George Weare Braikenridge, of Claremont, Clevedon, it became part of the Braikenridge Collection until on the death of the collector's son, W. Jerdone Braikenridge, in 1907 it passed with the larger part of the collection to the Bristol City Museum and in 1950 was transferred to the City Archives. Here the indenture and counterpart have remained since that date, unknown to Franciscan historians. The counterpart is badly damaged, and retains no seal intact. Of the original tripartite indenture, the remaining counterpart—which went either to the Minister Provincial's keeping in London, or (more likely) to Canynges himself—is lost.

<sup>2</sup> The following paragraph is abstracted from H. S. Kingsford's chapter on 'The Seals of the Franciscans' in *Franciscan History and Legend in English Mediaeval Art* (ed. A. G. Little: British Society of Franciscan Studies, vol. xix, 1937), pp. 81-100: it includes a descriptive catalogue of all seals whose existence or description were known in 1937.

on each of which is a ship, probably because both these places were sea-ports'.<sup>1</sup> When the subject depicted was specifically Franciscan, it had probably been specially commissioned by the official or friary concerned: there is, no doubt, a possibility that one or two were actually executed by Franciscans, in whose ranks were included a number of artists and craftsmen,<sup>2</sup> but such cases were probably few and exceptional.

Of the official—as opposed to the conventual, or common—seals, there were in 1937 known to be extant the following: four or five examples, from more than one matrix, of the Minister Provincial; one ascribed (doubtfully) to the Provincial's Vicar; one of a *Custos* (Oxford); and one of a Custodian's Vicar (Cambridge). The remainder are seals of the individual friaries and their guardians.

To come now to the Bristol Franciscans, it is clear that this convent, being the seat of a *Custos*, possessed four distinct seals. The official seals proper to each of the seven custodies into which England was divided<sup>3</sup> were two in number, that of the *Custos* himself, and that of his vicar, which was rarely used<sup>4</sup>: again, each friary had two seals, the one of the house itself (the conventual seal), the other of its guardian. Of the Bristol Grey Friars' seals, hitherto only one has been known to

<sup>1</sup> Kingsford, *loc. cit.*, p. 83. This Bristol seal is the guardian's: *v. infra*. P. 77.

<sup>2</sup> At least one friar is known to have been a sufficiently expert seal engraver to have forged a papal bull, and to have passed it off with some success: Friar John Broke, who had entered the Order at one of the houses of the Bristol Custody, was in 1409 arrested at Deptford while masquerading as the Bishop of Killala, 'with letters, seals and instruments by him prepared for the purpose'. He was committed to the Tower 'for counterfeiting and forging the seal of the pope and seals of divers spiritual lords of the realm, and therewith fraudulently sealing letters patent' (*Cal. Close Rolls*, 1409-13, p. 16).

<sup>3</sup> The principal convents in each custody were London, Bristol, Cambridge, Newcastle, Oxford, Worcester, and York. The custody of Bristol comprised ten friaries, *viz.* Bristol, Gloucester, Hereford, Carmarthen, Cardiff, Bridgwater, Exeter, Dorchester, Bodmin and Plymouth. One friar from each custody was elected at the Provincial Chapter each year as religious and administrative superior: to him was given the title of *Custos*, or custodian of the Custody.

<sup>4</sup> The Vicar acted only during the absence of the office-holder, or during the vacancy of the office: there is no evidence to suggest that either of these contingencies in the Franciscan Order was frequent or protracted in occurrence.

Franciscan scholars, that of the guardian, appended to a letter of fraternity dated 1479<sup>1</sup>, and described by Mr Kingsford as 'a ship on waves, with a sailor at each end of the yard'. To this, a further seal can now be definitely, and another tentatively, added from the Canynges deed, which, of course, was unknown to Mr Kingsford. The deed has three seals attached: one of the Minister Provincial; one of the *Custos* of the Bristol custody; and one so badly damaged as to be not certainly identifiable, but which may be safely ascribed by inference to the Bristol friary as its conventual seal.

The Provincial's seal conforms to the examples already known, and is from the same matrix as that exhibited to the Society of Antiquaries in 1791<sup>2</sup>: the subject is a representation of the martyrdom of St. Thomas of Canterbury. This seal is correctly described in Bickley's Calendar of the Braikenridge Collection.

The Custody seal, however, was described by Bickley simply as 'priest adoring an angel': but it transpires on examination that the subject is, in fact, the Seraph of the Stigmata, for the angel is the traditional six-winged seraph with arms outstretched as on the Cross; the treatment of the subject conforms to a rigid and primitive Franciscan tradition, and admits of no doubt.<sup>3</sup> Below, beneath an arch, kneels a friar (probably signifying the *Custos* in prayer, but possibly St. Francis himself

<sup>1</sup> Bridgwater Municipal Records, no. 880: a letter of fraternity granted by John, guardian of Bristol, to William and Agnes Spicer.

<sup>2</sup> Attached to a letter of fraternity dated 1462 (*Archaeologia*, XI (1791), pp. 85-7 and plate VII; B.M. *Catalogue of Seals*, no. 4438).

<sup>3</sup> St. Bonaventure, *Legenda Major* cap. XIII, 3: Quodam mane circa festum Exaltationis Sanctae Crucis, in latere montis orans, vidit (S. Franciscus) quasi speciem unius Seraph, sex alas tam fulgidas quam ignitas habentem, de caelorum sublimitate descendere. Qui volatu celerrimo ad aeris locum viro Dei propinquum perveniens, non solum alatus, sed et Crucifixus apparuit; manus quidem et pedes habens extensos et cruci affixos, alas vero sic miro modo hinc inde dispositas, ut duas supra caput erigeret, duas ad volandum extenderet, duabus vero reliquis totum corpus circumplectendo velaret. . . . Statim namque in manibus ejus (sc. S. Francisci) et pedibus apparere coeperunt signa clavorum. . . . (*Cf.* the description of the Seraphim in *Isaiah* VI, 2.) See Plate VIII.

with hands outstretched to receive the Stigmata). This seal<sup>1</sup> may be compared in subject with the representation of the scene in a Franciscan manuscript (Plate VIII, a); it also increases the number of known custody seals to two—five more have yet to be found.

The third seal on the Canynges deed has been badly damaged, so that a fragment representing hardly more than one third of the original is all that remains, while the legend is totally incapable of reconstruction. Bickley described this seal as a 'fragment of the seal of the mayoralty of Bristol,' but since it bears little resemblance to the mayoral seal, and was, moreover, originally of the common ecclesiastical pointed-oval shape, Bickley's identification must presumably be erroneous; there is in the text of the deed itself nothing which would account for the presence of a mayoral seal on an ecclesiastical document,<sup>2</sup> while the wording of the deed's conclusion suggests almost beyond doubt that, besides the seal of the Minister Provincial and that of the *Custos*, the common seal of the convent was also appended: . . . *sigillum mei officii (sc. Ministri Provincialis) una cum sigillo custodis custodie Bristoll' et Conuentus Bristoll'*. The official custody seal was never used in lieu of the common conventual seal, and the only reasonable inference, therefore, is that this third seal is, in fact, the conventual seal of the Bristol Franciscans. This being so, it appears that there now only remains one Bristol Friars' Minor seal to be discovered, namely that of the *Custos's* Vicar, rarely used. It must be admitted, however, that if this third seal of the Canynges deed is in fact that of the Convent, it does not add greatly

<sup>1</sup> Only two other seals bear representations of the stigmatisation of St. Francis, the conventual seal of Grimsby and the guardian's seal of Ware: each is a distinctive artistic treatment of the same subject.

<sup>2</sup> William Canynges himself was, of course, mayor of Bristol in 1466, and in 1467 (after his wife's death) was ordained. But his seal would not appear on this document. Cf. similar agreements in P.R.O., Ancient Deeds, A.11314 (dated 1458); Dugdale, *Monasticon*, VI, pt. III, pp. 1510-11 (1485); Hutchins, *Hist. Dorset*, II, p. 365 (1510); and Bucks. County Records, no. 199/48 (1533). All had the seal of the convent as well as those of the *Custos* and Minister Provincial or guardian.

to our knowledge; the subject of the seal can only be reconstructed conjecturally, and in part. Bearing in mind the secular subject of the Bristol guardian's seal, the appropriate ship on waves, it need occasion no surprise that the conventual seal should bear in its lower half what appears to have been the device of the city of Bristol,<sup>1</sup> for the fragment exhibits the mast and rigging of a ship and, on the right, what looks very like the castellated tower (though it may well be the 'fighting top' on the mast)—the whole on a field bearing pierced molets: the upper half of this seal may have supplied the religious *motif*, for it seems to have been contained within some sort of canopy, but all that remain are three small heraldic shields, not readily decipherable, and supported by (?) angels.<sup>2</sup> It is possible that these shields bear, not heraldic, but religious devices—that on the left bears some resemblance to the sacred monogram  $\frac{P}{\times}$ , with the head of *rho* semi-obliterated.

Parkinson, writing in the early eighteenth century,<sup>3</sup> says that St. Antony of Padua was on the seal of the Bristol Franciscans. He does not make it clear to which of the seals he was referring, nor the authority on which his statement is based; but it is not impossible that the figure of St. Antony occupied that portion of the conventual seal which in the present instance has been obliterated.<sup>4</sup>

The three seals of the Canynges deed are of red wax, the Custodian's, the convent's, and the Provincial's bearing on

<sup>1</sup> (It was probably this fact which determined Bickley in his extraordinarily careless identification). Other Franciscan seals also bore local symbols, *e.g.* the *Custos* of Oxford had, beneath the Annunciation, a winged ox crossing the ford; Bridgwater guardian, a bridge over water: Nottingham convent, a friar within a crenellated wall upon the waters of Trent.

<sup>2</sup> Several Franciscan seals bear shields of arms: *e.g.* Richmond (Yorks.) guardian and convent, arms of Scrope and Neville; York guardian, shield with charges obliterated; Ware guardian, Baldwin Wake (founder) holds his own shield of arms; the Denney Minorettes' seals bear the arms of Mary de St. Pol, the foundress.

<sup>3</sup> *Collectanea Anglo-Minoritica* (1726), pt. II, p. viii.

<sup>4</sup> Himself a Franciscan, Parkinson could have confused neither the Custodian's seal nor the guardian's with a figure of S. Antony.

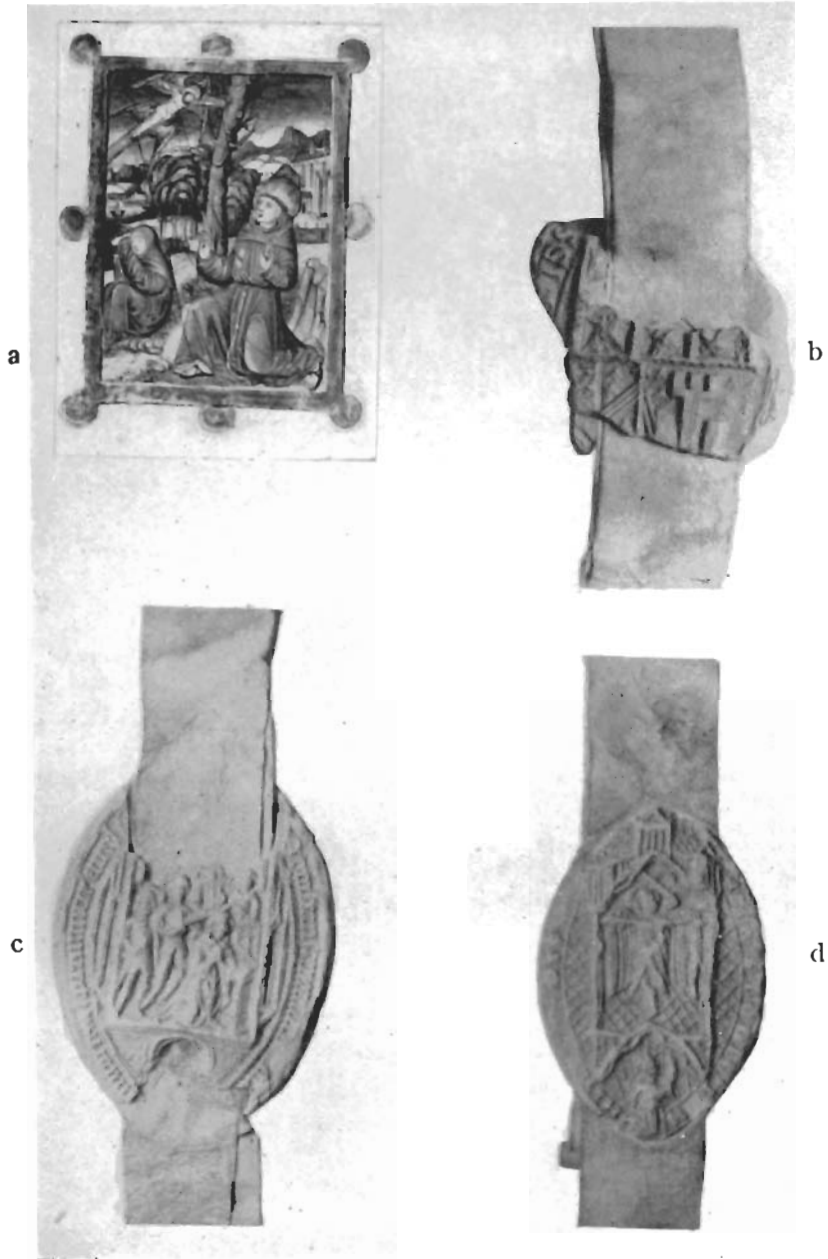


PLATE VIII (a) St. Francis receiving the Stigmata for comparison with the Custos Seal. B.M. add MS. 24153 fol. 135b. Courtesy of the Trustees of the British Museum.  
 (b) Seal of the Bristol Convent.  
 (c) Seal of the Minister Provincial.  
 (d) Seal of the Custos of the Bristol Custody.

the reverse respectively one, two and three circular depressions such as might be made with the tip of a finger.<sup>1</sup> A descriptive list of the seals is printed below, pp. 77-8.

### THE CANYNGES DEED

The terms of the deed itself have long been accessible in Barrett's translation. The original Latin text, however, has not previously been printed, and since an agreement of this type is considerably less common than the more formalised letter of fraternity,<sup>2</sup> a transcript is given here:—

Uniuersis innotescat per presentes quod vicesimo nono die Mensis Nouembris Anno domini Millesimo CCCC<sup>mo</sup> sexagesimo quinto nos Gardianus et Fratres Minores omnes et singuli Conuentus Bristoll' tunc commorantes considerantes venerabilis viri Willelmi Canynges sincere deuocionis affectum quem ad seraphici patris nostri Francisci ordinem indies gerit et precipue ad Conuentum nostrum antedictum in exhibicione suarum elimosinarum multipliciumque beneficiorum dudum nobis collatorum ac infuturo erogandorum, nam ex sua pia caritate in subsidium dicti Conuentus viginti libras eidem Conuentui dicto die et Anno fideliter dedit et persoluit: tenere ergo presencium de licencia fratris Thome Radnor<sup>3</sup>

<sup>1</sup> The Provincial's seal from the same matrix described in *Archaeologia*, *loc. cit.*, had obverse of red wax, reverse of green wax 'with a cross (formy) impressed upon it'.

<sup>2</sup> The letter of fraternity admits a benefactor to spiritual participation in the merits and prayers of the Order: the letter followed a more or less fixed form with no specific reference to any individual benefaction (on this subject, see *Archaeologia*, LXXV, LXXIX; *Archivum Franciscanum Historicum*, XXXII). Agreements of the type now printed were drawn up to meet exceptional cases, and may be said to represent the extension of the principle of letters of fraternity to cover the special provisions of a minor chantry foundation or obit at an altar in a friary church. Of other similar covenants at present known, three relate to the Aylesbury convent, two to London and two (of which both originals are now lost) to Dorchester, and one to Chester. The last is of interest, as the obit was endowed by an annual rent which was vested in the Mayor of Chester as trustee for the friars: see J. H. E. Bennett, 'The Grey Friars of Chester', *Chester Arch. Soc.*, vol. xxiv.

<sup>3</sup> Minister Provincial from 1438 to 1470 (A. G. Little, *Franciscan Papers, Lists and Documents*, pp. 202-3). Before his election to the provincialate he was a friar at the Hereford convent.

tunc ministri Anglie promisimus et concedimus dicto Willelmo Canynges et Johanne vxori sue vt in datario<sup>1</sup> dicti Conuentus inter precipuos prefati Conuentus benefactores eorum nomina inscribantur et vt moris est recommendentur ac quoque promisimus et concedimus dicto Willelmo Canynges et Johanne vxori sue quod eorum obitus feria secunda proxima post Aduincula sancti Petri<sup>2</sup> quolibet Anno in ecclesia dicti Conuentus nostri imperpetuum solempniter celebretur cum exequijs mortuorum et missa de Requite cum nota<sup>3</sup> pro Anima dicti Willelmi Canynges et Johanne vxoris eius, Johannis Canynges et Johanne vxoris eius Patris et Matris dicti Willelmi Canynges, Johannis Milton<sup>4</sup> et Johanne vxoris eius et pro animabus pro quibus tenetur orare, et omnium fidelium defunctorum; et quia ex testimonio Christi in Euangelio<sup>5</sup>, DIGNUS EST OPERARIUS MERCEDE SUA<sup>6</sup>, predictus Willelmus sue salutis amator verborumque Christi memor, ordinauit et statuit pro se, heredes, et executores suos predicti Conuentus fratribus singulis Annis imperpetuum, die predicto, tam in vita quam in morte, in recompensam laborum eorum, vnum quarterium Bouis ad valorem quadraginta denariorum, quatuor quarteria

<sup>1</sup> *Datarium*, literally 'gift-book', the volume kept at the convent in which the names of benefactors were recorded, and read out annually in Chapter. Cf. the friar in the *Canterbury Tales*, who took with him on his house-to-house collections:

'A payr of tablis al of yvory,  
 And a poyntel y-polischt fetisly,  
 And wroot the names alway as he stood  
 Of alle folk that yaf him eny good,  
 Ascaunce that he wolde for hem preye. . . .  
 And whan that he was out atte dore, anon  
 He planed out the names everychoon  
 That he biforn hadde writen in his tablis;  
 He served hem with nyfles and with fablis'.

<sup>2</sup> *i.e.*, the Monday after the feast of St. Peter's Chains (1 August).

<sup>3</sup> *Missa de Requite cum nota*, *i.e.* a sung Requiem mass.

<sup>4</sup> William Canynges' uncle by marriage; John Milton was mayor of Bristol in 1433.

<sup>5</sup> *Luke*, x, 7.

<sup>6</sup> Written in text hand.

bone ouis precij et valoris sexdecim denariorum monete Anglie, et quadraginta denariorum in pura pecunia, dari pro pane et seruisia vt ergo prefata promissio seu concessio infringibili roberetur munimine. Ego Frater Thomas Anglie minister, in virtute sancte obediencie, omnibus gardianis fratribusque prenominati Conuentus presentibus et futuris precipio quatinus singulis Annis in die prefato pro Animabus sepedictis Willelmi et Johanne vxoris sue et omnium predictorum exequias mortuorum cum Missa de Requie tam in vita quam in morte curent solempniter celebrare vt supradictum est. Aceciam singulis Annis legi faciant in Capitulo, Fratribus congregatis, semel in Anno, videlicet in vigilia vel in die nathalis beati Francisci<sup>1</sup>. In cuius concessionis simul et promissionis testionem sigillum mei officij vna cum sigillo custodis custodie Bristoll' et Conuentus Bristoll' patencius est appensum.

Actum, lectum et sigillatum Bristoll' coram Fratribus prememorati Collegij<sup>2</sup> in Capitulo suo locali congregatis, die Mensis et Anno domini supradictis.

SEAL OF  
CUSTOS

SEAL OF  
PROVINCIAL

SEAL OF  
CONVENT

It is fortunate that the provisions which William Canynges made for the fulfilment of the benefactions detailed in the indenture of 1465 have survived to us. The deed was drawn up and ratified on 29 November 1465; its terms provided that the friars should observe 'for ever' the commemoration of Canynges and his relatives with masses and prayers; and, since the labourer is worthy of his hire, on the day of the obit the convent should receive one quarter of beef worth xl.d., four quarters of mutton worth xvj.d., and besides this xl.d. for bread and ale. On 12 June 1466, Canynges founded a chantry in St. Mary Redcliffe for one chaplain to celebrate daily at the

<sup>1</sup> The 'heavenly birthday' of S. Francis, 4 October.

<sup>2</sup> Community: a use of the word unusual at this date in any but the technical sense of a College. It is rarely met with in Franciscan documents.

altar of St. Katherine<sup>1</sup>; in the following year, on 8 September, he drew up the permanent ordinances for the regulation of his chantry foundations, which have survived in the Great Red Book of Bristol<sup>2</sup>. The chantries were endowed with 'rents, issues, annuities, profits, and revenues from first pennies', out of which the chaplain was to meet certain extraneous commitments, which were enumerated: the relevant passage is as follows:—

. . . Necnon Gardiani Fratrum Minorum ville Bristol' ad sustentacionem Conuentus dicti Ordinis pro Obitu meo in Ecclesia dicti Conuentus tenendo Die lune proximo post Festum sancti Petri quod dicitur Aduincula Annuatim vnum bonum quarterium Bovis valoris quadraginta denariorum et quatuor quarteria boni Ovis precii sexdecim denariorum et pro pane et servis eidem Conuentui tres solidos et quatuor denarios . . .<sup>3</sup>

This is one of the few instances which we have of the provisions actually made for the continuance after the donor's death of annual benefactions to a convent, and from this point of view the entry in the Great Red Book is important. It is also interesting to find that a secular chantry priest's commitments might include the subsidising of what were, in effect, additional chantries in a friary church.

William Canynges displayed a marked preference, amongst the orders of friars, for the Franciscans, to whom on his death in 1474 he bequeathed a further twenty pounds, 'on condition of their being at the mortuary offices and mass on the day of burial and of the month's mind in Redcliffe church, and on the anniversary day in the first year after the testator's death'.<sup>4</sup>

<sup>1</sup> See Edith Williams, *Chuntries of William Canynges in St. Mary Redcliffe*, pp. 62-5.

<sup>2</sup> Bristol City Archives ms. 04719, ff. 288a-90b.

<sup>3</sup> Great Red Book, f. 289a.

<sup>4</sup> T. P. Wadley, 'Notes or Abstracts of Wills in the Great Orphan Book and Book of Wills' (*B.G.A.S.*, 1886), pp. 151-5.

The will of Canynges' son (also named William), who predeceased him in 1458, directed that his body be buried 'as his father willed'<sup>1</sup>: he died in London, and was buried *coram altariibus* at the London Grey Friars.<sup>2</sup>

#### THE SEALS OF THE BRISTOL CUSTODY AND CONVENT.

##### i. The Custos.

Under a canopy with shafts, the Seraph of the Stigmata; below an arch a friar (? the *Custos*) kneeling in prayer to the right. The whole on a field fretty.<sup>3</sup>

Legend in Lombardic capitals:—

S. CVSTODIE FRA. MINO(R). (BRI)STO(LL).

Pointed oval, 2.1 inches by 1.4 inches.

Bristol City Archives Ms. 5163(173), dated 1465.

##### ii. The Custodian's Vicar.

Unknown.

##### iii. The Guardian<sup>4</sup>.

A ship on the waves, with a sailor at each end of the yard. Below, in a niche, the guardian in prayer to the left.

Legend in black letter:—

(S.) gardi(ani Fratrum) Minoru(m) brystolie.

Pointed oval, 1.6 inches by 1 inch.

<sup>1</sup> 'Collectanea Franciscana', II (*Brit. Soc. Franc. Studies*, vol. X), pp. 100-1.

<sup>2</sup> C. L. Kingsford, *Grey Friars of London*, pp. 108, 136: *De monumentis*, '... sub lapide Willelmus Canynges de Brystoll, generosus: qui obiit 10 die mensis Junii, A<sup>o</sup> dni. 1458.' Another member of the family, Thomas de Cannynges, was a Franciscan who achieved prominence at Cambridge and London in the 14th century (*ibid.*, pp. 101, 236).

<sup>3</sup> Hutchins, in his *History of Dorset* (3rd ed., 1864), II, p. 365, gives the text of a deed similar in purport to the Canynges deed, dated 23 September 1510 at Dorchester, and describes one of the attached seals as 'a monk in his habit kneeling, his hands lifted up in a praying posture, a glory round his head; round it in small Old English characters, *Sigill. Custod. Custod. Bristol*'. This seems to be a totally different seal from that appended to the Canynges deed (unless the description is of the kneeling figure at the bottom only), and the legend is so unlikely in form that almost certainly Hutchins was guessing at the reading—probably from the text of the deed itself.

<sup>4</sup> This description is quoted *verbatim* from H. S. Kingsford, *op. cit.*, p. 88. It is difficult to distinguish the 'sailor at each end of the yard' at the present date.

Bridgwater Municipal Records, No. 880, on letter of fraternity from John, guardian of Bristol, to William and Agnes Spicer, dated 1479.

iv. The Convent.

Badly damaged, but bearing in its lower half the mast (surmounted by a cross formy) and rigging of a ship and a castellated tower on a field bearing pierced molets; in its upper half all that remain are three small shields charged with heraldic or religious devices, supported by figures (? angels).

Legend in Lombardic capitals (almost entirely defective):—

. . . . . ISS(?) . . . . .

Pointed oval, about 2.3 inches by 1.8 inches.

Bristol City Archives Ms. 5163(173), dated 1465.

The Seal of the Minister Provincial, from the Canynges Deed.

Under a canopy (mutilated) the martyrdom of St. Thomas of Canterbury; below, in a niche (obliterated), head and shoulders of the Minister in prayer.

Legend in black letter:—

Sigillum Ministri (Fr)at(ru)m Minorum Provincie Angl(ie).

Pointed oval, 2.5 inches by 1.7 inches.

Bristol City Archives Ms. 5163(173), dated 1465.<sup>1</sup>

<sup>1</sup> Cf. seal impressed three years earlier from the same matrix, in *Archaeologia*, xi (1791), plate vii. Seals from different matrices in H. S. Kingsford, *op. cit.*, pp. 84-5.